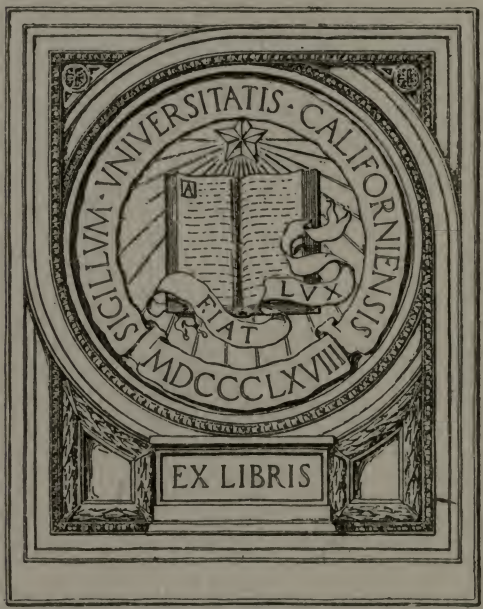
My Religion In Everyday Life

Josiah Strong

UC-NRLF
$B 296 193

GIFT OF
The Argonaut.



THE TIMES AND YOUNG MEN. By Josiah Strong.
12mo, Cloth, 75c.; Paper edition, 35c.

OUR COUNTRY: Its Possible Future and Its Present Crisis. By Josiah Strong. With an Introduction by Prof. Austin Phelps, D. D. 173rd thousand. Revised edition, based on the Census of 1890. Paper, 30c.; Cloth, 60c.

THE NEW ERA: or, The Coming Kingdom. By Josiah Strong.
49th thousand. Library edition, crown 8vo, cloth, gilt top, $1.50; Plain cloth, 12mo, 75c.; Paper, 12mo, 35c.

SOCIAL PROGRESS. A Year Book and Encyclopedia of Sociological Statistics. 12mo, Cloth, net $1.00. Postage, 10c.

THE NEXT GREAT AWAKENING. 12mo, Cloth, 75c.; Paper edition, 35c.

THE TWENTIETH CENTURY CITY. 15th thousand. Paper, 25c.; Cloth, 50c.

EXPANSION Under New World Conditions. Paper, 50c.; Cloth, $1.00.

RELIGIOUS MOVEMENT FOR SOCIAL BETTERMENT. 16mo, Cloth, 50c.

MY RELIGION IN EVERYDAY LIFE

MY RELIGION IN EVERYDAY LIFE

BY

JOSIAH STRONG

Author of "Our Country," "The New Era," "The Challenge of the City," "Expansion," "The Next Great Awakening," "The Times and Young Men," etc., etc.

NEW YORK

THE BAKER & TAYLOR COMPANY

1910

BV 4501
S 8

Copyright, 1910
by
THE BAKER & TAYLOR COMPANY
Published, August, 1910

UNIV. OF CALIFORNIA

FOREWORD

The results of modern Biblical criticism, the passing of theology into solution, and the shifting of the currents of thought have made it difficult for many men to keep their religion.

What a man really needs is a religion that will *keep him,*—keep him patient and strong and hopeful under the wear and tear of life; keep him sufficiently alive and growing to readjust himself to changing conditions; keep his face to the future and maintain and deepen his interest in the public welfare and the progress of the world; keep his heart warm toward God and his brother men.

The man of strong religious convictions is confident that the future life

will stamp his particular faith as the genuine thing, and that the deluded believers in other isms will then be forced to recognize the superiority of his.

But I submit that a religion is to be tested by this life rather than the next. If our conceptions of heaven are at all correct, it is a deal harder to keep clean and unselfish and faithful down here than it is up there. We are supposed to have got through with temptations, struggles, disappointments and bereavements when we reach heaven. It is when the tempest is driving us toward the rocks that the anchor and chain are tested, not after we have reached the peaceful harbor.

The real question is what is a man's religion worth to him here and now? What does it enable him to become, and what does it inspire him to do? And it is very unlikely that the religion which

makes most of a man here will make less than the most of him hereafter.

This is a practical age and we are a practical people, hence it is not the theory but the practice of religion which appeals to us. Not creed, not logic, but experience is the test. That religion is best which in a great variety of circumstances works best.

The past fifty years have been probably the most interesting half century in the history of the world; and doubtless the two great revolutions which have taken place—the one in the world of thought, the other in the physical world—requiring a double readjustment of life, have put as great a strain on religious faith as it is likely to suffer at any time.

My religious experience has covered precisely that period, and has enabled me to make a readjustment of faith and

life which was of vital importance. This change was made not only without loss of faith, but with unspeakable gain of conviction, of joy and, I trust, of usefulness.

The vast majority of the members of our churches have not yet made this readjustment. Many are in the midst of the process, and not a few are losing their way.

It has been thought that my experience might be helpful to others. Hence on the following invitation of an editor I have told what my religion means to me.

The less restricted limits of this little book permit me to expand somewhat the original paper.

I hope that it may help many to enlarge their religion to the full measure of life.

THE CIRCLE MAGAZINE.

Dear Dr. Strong:

I am asking a number of people who are prominent in the world of laymen a question which I wish also to put to you, as a sincere Christian rather than a minister of the Gospel.

What does your Faith really mean to you?

To one man his religion is a creed; to another a hope; to a third an anchor. To one man it is an actual factor in his daily life and business, a spur to ambition, a source of power through prayer, a check against wrong doing; to another it is a vague indefinite spiritual exaltation; to another still, a matter of Sunday services and Wednesday prayer meetings. To some men it is all of these things, and to others perhaps something entirely different.

I am trying to find out just what

their faith means to some men who have achieved things and held close to their God. I want to find out what it means in a practical way—just how it gives them strength in their work, if it does, or in what other way it is a thing of value to them. I do not care what it means to them as a creed or a doctrine. I want to know what it is as a WORKING PRINCIPLE.

The others whom I am approaching with this request are not clergymen, but I should like also to hear from you, although, as I said, not as a minister.

Will you let me have your answer in the form of an article of three or four thousand words?

Very truly yours,
P. W. Hansl,
Managing Editor.

The reply to this letter forms the substance of the following pages.

CONTENTS

CHAPTER		PAGE
I.	How My Religious Experience Began	1
II.	The Individualistic Point of View	9
III.	The Social Point of View	21

HOW MY RELIGIOUS EXPERIENCE BEGAN

My Religion in Everyday Life

I

HOW MY RELIGIOUS EXPERIENCE BEGAN

You want me to tell what my religion means to me. I answer, everything. I say it advisedly and mean it literally, *everything*. What cannot be some part of my religion must not be any part of my life.

Religion has two elements,—knowledge or belief, and experience or life. One who does not undertake to translate his convictions into action, may have a creed but has no religion. If a man is not going to live his belief, it matters little what it is, whether his creed has one article or thirty-nine or five thousand, as one Scotch creed is

said to have had. But the moment he begins to put his belief into practice, it becomes a matter of vital importance whether it is true and adequate. If a ship is going to ride at anchor until she rots, it does not make a straw's difference whether her chart and compass are false or true; but if she puts to sea, they must be true or she will be more likely to find the rocks than the desired port.

I shall tell you how my religious experience began, how for many years the common interpretation of Christianity produced in my case the common religious experiences, and then how a different interpretation of the teachings of Jesus vastly enlarged and enriched my life, making my religion mean everything to me.

I was blest with Christian parents who were solicitous for the religious

life of their children. We were instructed in those religious teachings which prevailed in New England throughout the greater part of the nineteenth century and are still common in the United States. They were well calculated to develop the conscience, and appealed to it with the most powerful sanctions of time and eternity.

While still very young I had a deep sense of right and wrong, but often stubbornly resisted my convictions of duty. I loved dearly to have my own way, in which I was much like most people, and when crossed I flew into an uncontrolled passion.

The continued pressure of Christian influence and my continued resistance of it increased my antipathy to everything religious until I was often very wretched. I distinctly remember en-

vying the chickens, the cat, a worm—anything that was not accountable. I was afraid of my immortality.

Of course I drove away such thoughts, but they were forced upon me in many ways at short intervals until I reached the age of thirteen.

How vividly I remember the Sunday afternoon when the great struggle came! I can see myself alone in the parlor, standing near the corner of the organ, with my back to the window. I had been trying for some time to live a Christian life without letting a soul know it—at home, in school or anywhere else. The conviction was now forced upon me that I must openly acknowledge my purpose; but that was precisely the hardest thing in the world to do. If known in the home, my many shortcomings and especially my fits of temper would appear all the more

glaring in the light of my newly expressed purpose. If known at school, I should doubtless attract abundant ridicule, for I should be singular. There was not a boy in the village who professed to be a Christian.

I was not aware, at the time, of the full significance of the struggle. I did not know that it was the great turning point of my life. Of course life is full of turning points, but that is supreme in which the will is unconditionally surrendered to duty regardless of cost or consequence; when it is settled that henceforth conviction must mean action, that belief must be translated into life. This is the beginning of a real religious experience.

Happily this supreme question generally presents itself not in abstract but in concrete form. If the duty is the most difficult imaginable, surrender

to it is decisive because the greater includes the less.

The specific question which came to me was: "Are you willing to go to the Young People's meeting next Tuesday evening, stand on your feet, and say that you desire and intend to live a Christian life?"

If others were taking the step, or if the pastor would only give an invitation, it would be so much easier. But there was no special religious interest in the church or in the community; the help of an invitation would not be given; every one would be startled; and in that little village world it would be proclaimed on the housetop next day.

Such a prospect to a diffident boy of thirteen was simply appalling, but my mind was made up and I said, "I'll do it." Instantly the distress I had

long felt vanished, and a strange unspeakable peace possessed me.

I did not know then that I had obeyed the command, "If any man will come after me, let him deny himself and take up his cross and follow me." Self-will had been crucified.

THE INDIVIDUALISTIC POINT OF VIEW

II

THE INDIVIDUALISTIC POINT OF VIEW

Bunyan's Pilgrim's Progress has been regarded by the Protestant churches as second only to the Bible. It is the best possible embodiment of the individualistic interpretation of Christianity. Pilgrim's whole journey from start to finish was a struggle for personal safety. The author, with the artistic skill of genius, depicts the spiritual experiences of that type of Christian. Bunyan's immortal dream might be called a pictorial personification of the individualistic teaching of the Westminster catechism. I was brought up on both. I am glad I had that teaching, and I am gladder that I outgrew it.

But to outgrow it required twenty-five years or more. Meanwhile I passed through those religious experiences which naturally, and perhaps inevitably, attend the individualistic conception of religion and of life.

Fundamental to this conception is the old and mischievous distinction between the "sacred" and the "secular." Thus the ministry is a "sacred" calling; all other occupations are "secular." Preaching is serving God; getting a living is worldly. A portion of our time and money belongs to God; the remainder is our own and may properly be devoted to "secular" uses. There is believed to be an antagonism between soul and body, and many have afflicted the flesh for the benefit of the spirit. It is supposed that the interests of time are in conflict with those of eternity and that religion requires us to sacrifice the former to the latter.

This distinction thus runs a line of cleavage throughout life, cutting it into two distinct and conflicting spheres, creating a radically false philosophy of life, and making a lot of trouble for every one who attempts to live in both of those spheres at the same time. Such an attempt is like the traditional endeavor to ride two horses that are going in opposite directions. The result is repeated falls as long as the effort is persisted in.

In medieval times many, being thoroughly in earnest to "gain heaven at last," tried to solve the problem by retiring from "the world" and making the whole life sacred, that is, religious. Nowadays most men are frankly worldly. They mount the one horse and very likely ride it to death.

But the people who are really trying to be religious generally have, as I said, a lot of trouble. The soul is in-

habiting a body; and if the two are in conflict, the man has a perpetual quarrel with himself. Moreover, the body must live in a material world, and be ministered to with material things. The man must earn a livelihood, unless soul and body are to be permanently divorced. But plowing corn and building houses and keeping books and practicing law—all these are "secular" and worldly, not religious. And not being connected with God, they alienate thought and affection from him. Thus the religion of the would-be earnest Christian is always "waxing cold." He wants to give a part of his time and a part of his money to God, but somehow the world is always getting the lion's share. If he really has some spiritual life, he mourns his frequent falls.

The old-time prayer meetings, now nearly extinct, and the hymns which

were sung in them were full of such confessions. "These cold hearts of ours" were there week after week, year in and year out. They could never get warm enough to stay warm. "We have done those things which we ought not to have done, and have left undone those things which we ought to have done" has become the classical confession of the prevailing type of Christian.

What "worldly" enterprise or organization of any sort ever won success whose members could habitually and as a matter of course bring such an indictment against themselves?

Such an atmosphere is absolutely fatal to enthusiasm. There have been many enthusiastic armies, many enthusiastic scientific expeditions, many enthusiastic business organizations. The men who are cutting the Panama canal are all these in one, and have an

enthusiasm which lasts three hundred and sixty-five days in the year. They can hardly talk of anything else. A member of the Commission recently said to me, "My wife was giving a dinner party the other evening, and threatened to shy a plate at every man who said '*steam-shovel.*' I replied, 'My dear, you'll have to break all your china.'"

Why is it so difficult to arouse a church to enthusiasm? Now and then there is an individual whose religious zeal burns with a steady fire; and frequently a church is aroused to a feverish activity for a time, but the fever is certain to be followed by a chill. Who ever heard of a church whose membership as a whole was enthusiastic seven days in the week, year after year?

Many an army, many a scientific expedition, many a business corporation

has been able to say with Paul's splendid wholeness, "This one thing I do"; hence sustained enthusiasm and assured success. But that is precisely what the church cannot say. Most of its members, because improperly instructed, are trying to live two different lives, one "sacred," the other "secular"; they are trying to live in two different and conflicting worlds; they are trying to serve two masters, which by the best possible authority has been pronounced impracticable.

According to this dualistic interpretation of Christianity, by far the greater part of the perfect life was "secular." Jesus was a carpenter much longer than he was a preacher. But whatever his occupation, he was "about his Father's business," which made all his life sacred. Religion can never include our whole lives until our daily work is a part

of our religion, because the everyday work of every man is and ought to be the greater part of his life.

For upwards of twenty-five years I was in bondage to this dualistic theory of life, during which time my religion meant to me certain things, but not everything. It meant the salvation of souls, and that certainly was much; but there were a thousand things in life which so far as I could see sustained no relation to soul saving. These things, therefore, were "secular" and not included in my religious life. Of some of these, for instance, manly sports, music and art, I was exceedingly fond. I regarded them as permissible to a certain extent, but instead of making them tributary to my spiritual growth and using them to the glory of God, I trained myself to look

on them with a suspicious eye, lest they become snares of the devil.

But no young man could be insensible to the profound changes which were taking place both in material civilization and in the world of ideas. The industrial organization with its division of labor was creating a new social interdependence, and there was beginning to develop a new social spirit, so that the old individualistic interpretation of Christianity was more out of joint with the facts of life than ever. Then, too, the scientific method was demolishing many popular beliefs in all spheres of human thought. Theology was going into solution, and many good people were saying, "If the foundations be removed, what shall the righteous do?"

THE SOCIAL POINT OF VIEW

III

THE SOCIAL POINT OF VIEW

Then came the social interpretation of Christianity and the rediscovery of the Kingdom of God, which to me proved to be the great organizing principle, bringing order out of chaos, solving not only the great social problems of the new civilization, but also the problems of the individual as well, and destroying the accepted distinction between the "sacred" and the "secular," thus eliminating the old dualism and making religion inclusive of the entire life.

But to understand what the social interpretation of Christianity has done for my religion and my life, we must

look more closely at this organizing principle, namely, the Kingdom of God.

It is evident to every thoughtful reader of the three synoptic gospels that the Kingdom of God and its coming in the world was the great burden of Jesus' teaching. To misunderstand, therefore, what he meant by that expression is to misunderstand his message, and to misunderstand Christianity. It is, then, of the utmost importance to ascertain what he meant by it. He did not define it, because it had been familiar to Jewish ears for many centuries.

The application of the scientific method to God's revelation in nature has wonderfully enriched the world's knowledge and given to us the modern sciences. It is not strange, therefore, that the application of the same method

to God's revelation in the scriptures of the Old and New Testaments should cause "new light to break forth from His word."

In this light we see that by this expression, "the Kingdom of God," the old Hebrew prophets did not mean heaven, the home of the blessed dead, of which they knew little, nor did they mean by it, the Christian church, visible or invisible, of which they knew nothing at all. It meant an *ideal world,* a world brought into harmony with the will of God, and therefore enriched with every blessing, spiritual and temporal.

Jesus in his first sermon said he had not come to destroy the teachings of the prophets, but to fulfill them. He not only taught us to pray, "Thy kingdom come, thy will be done in earth as it is in heaven," but in his teachings, life

and death he revealed the means by which I believe this ideal world can be realized.

He unmistakably taught immortality and a heaven in another world, but he had comparatively little to say of either. He told us not all we would like to know concerning the other life, but all we need to know, and devoted the greater part of his teachings to the duties of this life. He apparently believed that the best way to fit men for heaven in another world was to get them acclimated to heaven in this world. In fact, no man can go to heaven who does not take heaven with him.

As is implied by the Lord's Prayer, the Kingdom of God comes in the earth just so far and just so fast as God's will is done by men as it is done by angels. Perfect harmony with God's will is perfect heaven. Self-will is dis-

cord, and the essence of every kind of sin. No man is saved until he is saved from self-will, self-seeking or selfishness, which is the same thing; and society can never be saved until it is saved from selfishness. It is selfishness which creates discord and conflict between nations, races, classes, capital and labor, many husbands and wives. It is the great anti-social principle, the great disintegrating force.

There can be no true oneness between God and man or between man and his fellow until selfishness has been conquered; hence Jesus' unyielding insistence on its crucifixion. In our luxurious and self-indulgent civilization we have well-nigh lost the meaning of the cross. We talk about our "crosses," meaning anything that crosses our inclination. But the New Testament has nothing to say of crosses; the word

does not occur in the plural. It has much to say of the cross, by which it means *death* always.

Men have glorified the cross in architecture, art and song; they have made its sign on the forehead; they have emblazoned it on banner and shield; they have fought for it and slain their enemies in its name; they have lifted it high on dome and spire; they have stamped it on prayer-book and bible; they have beaten gold into its form and have worn it as an ornament; they have made it a dogma and wrangled over it; they have made it a fetish and worshiped it; they have done pretty much everything with it except the one thing which Jesus required, namely, be crucified on it.

According to the teaching of Jesus, no one becomes a follower of his until he accepts crucifixion, surrenders his

will. Self-abnegation is not the climax of the Christian life, as is often supposed, but its beginning. And the man or woman who knows nothing of self-abnegation knows nothing of Christian experience, knows nothing of the cross.

When the great renunciation of self has been made, God's will becomes the law of life, and wholeness of life becomes possible; but the old duality, expressed by the "sacred" and the "secular," is not destroyed and this wholeness realized until God's will is seen to comprehend nature and history. The Kingdom of God, as taught by Jesus, is large enough and noble enough to comprehend both.

Just here I must take a moment to show that it is not unreasonable to recognize God in nature and history, working out His purposes of love. If like many intelligent men I were unable to

believe that there is a divine unity of purpose running through both, I could not have a rational belief that God's Kingdom of loving obedience is yet to fill the whole earth.

The ancients knew nothing of natural laws. In the processes of nature and the vicissitudes of life they saw the workings of a divine will or wills. But with the coming of science came the conception of natural law. In one field after another the question was raised, Is it will or is it law? And where law could be traced will was no longer recognized. God's will was seen only in that which was unusual and unaccountable; and as the reign of law was gradually discovered to embrace all things, God was gradually and rather unceremoniously bowed out of His universe.

As Emerson says: "*Persons* are love's world." The law of gravitation

long since compelled my respect, but it can never inspire my love; nor can I ever pray to it. Prayer is possible only in the presence of a will. The enthroning of law, therefore, tended to paralyze all piety.

The ancient conception of a will without law was unscientific. The modern conception of law without will is unreligious. The true and coming conception of will *through* law is both religious and scientific.

In applied science men use natural laws to accomplish what those laws left to themselves never could have accomplished. An aviator soars into the air not because he is able to suspend or ignore or violate natural laws, but because he has learned to make a skillful use of them. It is not will without law, neither is it law without will, but will accomplishing itself through law. And

if man can accomplish his will through law, why cannot God? If man can make the laws and forces of nature his obedient servants, why must God be their slave? If the course of nature is not fixed to man's limited intelligence, how can I believe that it is fixed to God's infinite intelligence? The scientist can do a thousand things impossible to the savage. Just in proportion as man gains a knowledge of nature's laws does his will become free to express itself through them in ways once impossible and even incredible to him. Shall I, then, believe that He who has perfect knowledge of all natural laws (His own laws) is fettered by them? Or is it more reasonable to believe that Infinite Intelligence makes them the medium through which He works His perfect will?

This makes room for the fatherhood

of God, for prayer and for providence, and brings God really close to us.

The conception of the universe as an infinite machine in which humanity has been caught and is being ground up by inexorable law is as false as it is frightful.

The fundamental postulate of the Christian religion, and of my faith, is that God is love. This compels me to believe that He is doing all that divine love, associated with divine wisdom and divine power, can possibly do to save the world from sin and its consequent miseries. It is impossible that infinite love should not choose the best possible end. It is impossible that infinite wisdom should not select the best possible means to that end. It is impossible that infinite power should fail to accomplish such an end by such means.

Surely there is no higher good con-

ceivable for this world than that all men should do God's will as it is done by angels, that is, gladly, intelligently, and perfectly, which is the full coming of God's Kingdom in the world. It is, then, perfectly reasonable to believe that this is the end to which divine love has pledged divine wisdom and divine power; and that to this end God is using nature's laws and forces which are perfectly within His control, and is also using men as fast as they become co-laborers with Him by coming into harmony with His great purpose.

This conception of God's relations to man and nature brings Him very near to us, "nearer than hands and feet." Indeed, He is not far enough from us even to be near, for He is within us, enlightening, inspiring, guiding. Whom does He guide if not those who seek to know His will that they may do it?

Thus my religion has given me the assurance that I was right where God wanted me to be, and doing just the work He wanted me to do; and, of course this has been both satisfaction and strength to me.

This conception of God in events enables me to believe with Paul that "all things work together for good to them that love God," which takes the bitterness out of disappointment and bereavement, and enables one to hope and be strong.

As soon as it dawned on me that God's great end in nature, in providence and in revelation was not to get the largest possible number of individual souls out of an unfriendly world into a friendly heaven, but to make an ideal world, life had new meaning and joy for me, and my religion expanded so as to include the whole of it.

I saw that in order to an ideal world, society must be saved as well as the individual, and that the body must be perfected as well as the soul, and that environment must be changed as well as character. Indeed, I have learned that environment is commonly (not always) decisive in shaping character, that the body profoundly influences the soul and that the individual is in very large measure what society has made him.

It is evident, therefore, that the Kingdom of God cannot fully come in the earth until society has been Christianized, unfavorable environments transformed, and our physical lives raised to a much higher plane. All work for these ends, therefore, is work for the Kingdom and, if wisely directed, hastens its coming among men.

Of course multitudes of men contrib-

ute to human progress without intending to do so, and deserve no credit for it, because their aim is not to help humanity, but themselves. It is a sore pity that they should miss the joy and inspiration and endless satisfaction of service; for its reward is not its wage, but its motive.

When I understood that the Kingdom of God meant an ideal world, including of course the physical as well as the spiritual, and that the two do not constitute a kingdom divided against itself, but that the physical serves the spiritual, while the spiritual glorifies the physical, then for me the so-called "secular" was eliminated; and now

> "There are no gentile oaks, no pagan pines;
> The grass beneath our feet is Christian grass."

Everything that I can do to serve the Kingdom of God and hasten its com-

ing is sacred, and whatever cannot be made to serve that Kingdom must not be done at all.

The apostle's injunction, "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God," is no longer an impracticable counsel of perfection, but a practical working principle of everyday life.

The application of this principle is made clear by the three social laws—the laws of the Kingdom—which Jesus laid down, namely: the law of Love, the law of Service, and the law of Sacrifice. The three may be expressed as one as follows: *service inspired by love and measured by sacrifice.* My eating and drinking must be with reference to getting the largest and best possible service out of mind and body. The same object must be kept in view in the use of time and money and opportunities.

Everything must be made a means to the service of the Kingdom as an end. This does not mean that giving a certain proportion of time and money to service earns the right to use the remainder in self-gratification. This pleading, seductive self has been crucified, if we are followers of Christ, and *all* that we are and have, has been consecrated to the service of the Kingdom. This takes the very life of self, which is the reason Jesus called it, "taking up the cross," and Paul spoke of it as being "crucified with Christ."

Of course I do not mean that one must trace the relation of every specific act to the Kingdom. All our activities fall into certain great categories like work, recreation, the care of our bodies, our social and our political duties. We ought to see clearly that each

class of activities furthers the Kingdom, though not every specific act is traced to its ultimate bearing.

However, the more distinctly we see the relation of all our activities to the Kingdom of God, the more constant and vivid will be the consciousness of God in our lives, and the more will that consciousness glorify the humblest act of life.

As long as our ordinary activities constitute a drift-away from God, He must seem far off, an "Absentee God," as Carlyle says; and it must be a never-ending struggle to keep near Him and have Him seem real. But when in one's daily work one can see the outworking of God's plan, and in the processes of nature, the ongoing of history and the progress of civilization, one can trace the coming of the Kingdom, everything reminds of Him, He becomes the great

reality, the center of all things, the object of all activities.

The idea that we are, as Paul says, "co-laborers with God unto the Kingdom," that He is using us, our powers, our time, our substance and all our activities to help Him create an ideal world, makes religion practical, not theoretical, life not dogma, a matter of every day, not something to be laid away with the Sunday clothes.

There is a fine old Irish proverb, "God loves to be helped." As co-laborers with Him, we are His helpers in hastening the coming of the Kingdom. I know of a family in which there had recently been large property losses and much sickness. A small boy in the family prayed, "O Lord, make us rich and make us well, and then you can go." The religion of a great many people is simply the means by which

they hope to induce God to help them; but when we become co-laborers with God unto the Kingdom, our great longing is to help Him, and helping Him is our exceeding joy.

Morever, we not only enter into high fellowship with the Highest, but we also become yoke-fellows and brothers of all that goodly company in all the ages and in every land who have helped to roll the world up hill.

Because in some true sense I am God's helper, I am anxious to learn His methods so as to help as much as possible; and because I recognize God in nature, I recognize natural laws as His laws, and science as a revelation of Him. I, therefore, rejoice in every scientific discovery which I know enough to understand, and seek to make my methods scientific because God's methods are scientific.

I am glad whenever anyone makes two blades of grass grow where only one grew before, because in some measure, however small, it hastens the coming of the Kingdom. I begin to understand what the apostle meant when he said, "All things are yours." Everything that concerns humanity concerns me because it concerns the Kingdom of God. I can adapt and then adopt the famous apothegm of Terence, "I am a citizen of the Kingdom, and nothing of man is foreign to me." I am interested in the people who live on the other side of the globe, because their good or ill hastens or hinders the coming of the Kingdom; and for the same reason I am interested in the people who are to live five hundred or a thousand years hence, and would gladly do something or anything to serve them.

My religion means to me loving and serving my fellowmen; not instead of loving God, but because I love God. The Master taught that to serve our fellows was to serve Him, and that to neglect them was to neglect Him. If my professed love to God does not express itself in loving service to men, I have no valid evidence that it is genuine. "If we love not our brother whom we have seen, how can we love God whom we have not seen?" I do not believe that in the soul there are two watertight compartments, one for love to God, the other for love to man, one of which may be full, while the other is empty. Christian love, which is disinterested love, cannot be apportioned between the divine and the human; whatever is rendered to either is rendered to both. Cardinal Manning said to Henry George: "I love men because

Jesus loved them." To which Mr. George replied: "And I love Jesus because He loved men." The Cardinal's love for the Master inspired love for his fellows; the philanthropist's love for men inspired love for the Master.

Disinterested love is a divine flame which rises heavenward whether first kindled by God or man.

Thus my religion makes the whole world and everybody and everything in it immensely interesting to me. It glorifies my work (yes, *glorifies* is the right word). All that I do is part of a scheme of infinite importance, and no part of such a scheme can be trivial or commonplace.

A part of my work is utterly distasteful to me, but I can do it for the sake of the Kingdom and the King; and the greater the sacrifice, the greater

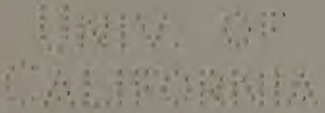
the joy in making it. Hence my daily work is joy and gladness to me because service is joy; and many, many times I go to it with the sense of elation, the same lightness of heart and of foot that I felt as a boy when going a fishing, or nutting, or skating, and wanted to hunt up fences to jump over.

It goes without saying that I have my infirmities and weaknesses. But I can say much worse than that against myself, for infirmities and weaknesses are not sins. My sins are needless and I am to blame for them, and much more to blame, I think, than most people, because I believe I have more help to resist sin than most people. But I am at peace with no sin, and at war with no duty, so that my religion gives me the assurance of forgiveness and the sense of peace.

And during these fifty years since

I made the great renunciation, I can see that by God's sufficient grace I have been able to overcome with fewer falls and less struggle.

Thus my religion is a philosophy of life that works. It satisfies my mind, it warms my heart, it kindles my hope, it feeds my enthusiasm. It makes my life a joy and the life beyond life a greater joy, so that I have much to live for and more to die for. But heaven will keep, and I am willing to wait as long as I can help bring heaven to earth.



THIS BOOK IS DUE ON THE LAST DATE STAMPED BELOW

AN INITIAL FINE OF 25 CENTS

WILL BE ASSESSED FOR FAILURE TO RETURN THIS BOOK ON THE DATE DUE. THE PENALTY WILL INCREASE TO 50 CENTS ON THE FOURTH DAY AND TO $1.00 ON THE SEVENTH DAY OVERDUE.

ICLF (N)

FEB 23 19[illegible]

DEC 20 1944

Jun21'51LU

16 May'55AM

MAY 2 1955 LU

Mar'62DD

REC'D LD

APR 1 1962

14Nov'63CC

REC'D LD

JAN 8'64-10 AM

Oregon

INTER-LIBRARY LOAN

FEB 23 1968

Univ of Montana

INTER-LIBRARY LOAN

MAR 10 1970

304153

BV4501
58

UNIVERSITY OF CALIFORNIA LIBRARY